Language

Agreement Reality: The knowledge that both the agreement reality and experiential reality are special standards within scientific communities.

Explanatory Studies: The explanatory studies are the consistent patterns of relationships in human social life that resulted in consistent research finding.

Evolution and Religion: “The theory of evolution contends that humans and the world they inhabit evolved over a long period of time because of the gradual process of natural selection. This theory appears to contradict traditional readings of the book of Genesis, namely that God created humans and the world in six days at the beginning of time.” (Edward Queen II and Gardner Shattuck Jr.).

Paradigm: The logical framework of theology.

Religion: "Refers to a system of beliefs, behaviors, and societal views that guide and direct the thoughts and actions of a group of people or an individual. A religion may have symbols, sacred objects, and writings." (Janine Ungvarsky).

Research Design: The creation and integration of many diverse elements.

Sociological Concern: The sociological concern in that logically contributed to the societal system.

Research Question:

[q1] How do belief systems (e.g. religion, faith, worldview, etc.) shape the American’s understanding of human evolution[?]

Literature Review

Religion influences human civilization with sacred practices that began in prehistoric times, literally hundreds of thousands of years ago. Profoundly, the human evolution is a topic that is in conflict to the origins of mankind as a theological argument against divine creation. The moral obligations to traditional Christian values as the leading reason for the opposition to human evolution. Accordingly, “religion has been a subject of extensive debate among scholars in various fields, including theology, philosophy, sociology, and anthropology” throughout time. Religion shaping human civilizations “A Pioneer in sociology, defined religion as a unified system of beliefs and practices relative to sacred things, set apart and forbidden— (Emile Durkheim, 1912) as this unites communities into moral practices while opposing the scientific theology of human evolution (Kamraju, 2025, p. 43). Each of these debates will be discussed below.

Traditional Religious Values Are Threatened

Traditional religious values are threatened by scientific theoretical argument in a methodology based solely on the research agenda. The public perception of anti-religious theories contributes to the challenge for a researcher to find clear data. The conflict as “Christians embarking upon a qualitative research project, for example, find themselves having to adopt one of the established methodologies” (Holmes & Lindsay, 2018, p. 1). The established methodologies do not allow for identifying characteristics for Christian methodology much like asking which methodology will be reconciled today against Christian belief. As religion “Christian

religion, through its historical embeddedness in social institutions and cultural life as much as its present-day activities, continues to exert a powerful influence and must not be ignored in any effort to understand the world" (p. 2).

In a study by Holmes and Lindsay (2018), Catholic and Protestant traditions included characteristics that agreed to certain ethics for man.

Man (by which is meant each human being)

a) Is made in God's image
b) Has freewill, and therefore may be held accountable
c) Has the capacity for good and evil
d) Has the capacity for rational thought; and
e) Comprises a spiritual component as well as psychological and material component, which post cedes material death (p. 2).

The reasoning that *God* engages with the world as an active participant in mankind's world and can be known by man exponentially. The issue "Researchers take a position, assumed or otherwise, about the nature of things: about order and chaos, certainty and uncertainty, about the material and immaterial worlds…" (p. 3). The researcher is limited to the possibilities and limitations of the physical world and must make assumptions to quantify data.

Another reasoning in that traditional Christianity as God upholds all that exists for a divine plan joining God and man for the debate as stated. Contrary to theorists "In this respect, Christian theologians posit human existence as unique, and distinct from that of the animal kingdom in terms of purpose, and in relation to God" (p. 3). The distinction between man and animal for the beneficial reasoning of the creation of the world and mankind in the existence of the earth's foundation.

Another reasoning in classification of existence for the anti-viral constraints against catastrophic consequences is remarked as the “Armageddon Virus” relative to purgatories (p. 5). The National Institute of Health (2011) lists the bird flu in the massive and uncontrolled attack against humanity as a “largely lethal pandemic, which could kill countless millions of people” (p. 5). Currently, that mankind has acknowledged that this “pandemic” did indeed occur against the world trend as a study of religion and society antitheists.

The logical argument for the “Christian realist has no doubts that the world is both real and knowable” as a characteristic for certainty (p. 4). If the world as unknowable “The realists standing against this revisionism include positivist and post-positivists, neo-Marxists and critical theorists such as Giddens and Habermas, and critical realists such as Bhaskar and Archer” (p. 5). The departure from the original interpretation such as defined in revisionism as a challenge for the researcher when certainty is required. The application “In other words, in respect of ethics, the object of research cannot be divorced from the *aims of research* and for Christians, these should contribute to the relief of suffering and the improvement of human existence through increased understanding of the past and present” (p. 6). Theoretically, the certainty that both the agreement reality and experiential reality are special standards within scientific communities that challenge knowledge.

Acceptance and Rejection of Evolution

The series of national surveys collected over 35 years in the United States to determine the level of acceptance and rejection of evolution as the issue. The article analyzed trends “in the relative influence of American fundamentalist religious beliefs, ideological polarization, college-level science education and other

factors affecting the public acceptance of evolution in the United States” (Miller et al., 2022, p. 223). The percentage of U.S. adults agreeing that human beings developed from earlier species of animals that those agreeing increased from 40% to 54% since (1985) yet remains atypically low for a nation. The substantial rejection remains for the human origins question that shows a small decline in overt rejection of evolution. When the generalized questions are utilized the study findings reveal conflicting evidence of acceptance with multiple dimensions in the same questions. Evidently, researchers “think that the simple question asking whether humans evolved over a long period is useful and clearer indicator of respondent acceptance or rejection of evolution” (p. 225). Another competing truth is when the ultra-dynamic definition of responses is formulated without the dimensional quality in exponential value. The knowledge that both the agreement reality and experiential reality are special standards within scientific communities.

Although, the formal education factor increased the variable response for the most associated with the acceptance of evolution, the other variables became more important. The other variables are family demographics, religious fundamentalism, civic scientific literacy [CSL] among several more important factors such as ideological partisanship measured as absolute values of the ordinal. According to “acceptance or rejection of evolution does not occur spontaneously; it is a dependent belief mediated by mental schemas and life experiences” (p. 229). Such mental schemas for measuring upon agreement realities for the acceptance or rejection of evolution as experiential experience.

Another abstract is “largely due to changes in the “unsure” population, rather than conversion of deniers of evolution, although there was a small decline in the proportions of Americans who held fundamentalist views during this period” (p.

232). The percentages that reject evolution remain higher when compared to other developed countries as a secondary question for the continuing high level of rejection in the United States. In contrast, Hill (2014) argued that religious beliefs listed as the strongest predictor of attitude toward evolution than education in the United States. Finally, the “tension between religious fundamentalist and evolution remain” for two primary reasons listed as literalist interpretations of the Bible and politicized partisanship (p. 233). The two primary reasons are not unfamiliar to mainstream society and continual research into the topic as the article: *Public Acceptance of Evolution in the United States, 1985-2020* (2022) gives data information.

Competing Universal Truth Claims

The personal identity of survey respondents is as much dimensional as cognitive such that “personal identity can play a role in the cognitive processes that are used to answer survey questions” (Maitland, Tourangeau, and Sun, 2018, p. 35). As a reflection of identity, whether this really expresses who they are because of the ultra-dimensional cognitive processes involved when responding to the questions. There is no valid indicator that profession of belief in human evolution provides a valid indicator of science knowledge such as science literacy. There is often conflict between religion and science when topics of questions are listed as competing truth claims particularly for conservative religious groups. The National Science Foundation (NSF) sponsored public knowledge of basic science with “knowledge questions are intended to measure the scientific literacy of the population or the level of science that one would need to read the science and technology section of a major newspaper” (Miller 1983, 1998, p. 35). Another competing truth for the ultra-

dimensional cognitive processes at work when responding to scientific literacy for the public knowledge of basic science survey.

In a rotating panel design by the randomized experiments on two of the science knowledge items listed two versions of a question about evolution (2004) Survey of Consumer Attitudes in this survey (p. 37). The two questions:

> *Human beings, as we know them today, developed from earlier species of animals versus According to the theory of evolution, human beings, as we know them today, developed from earlier species of animals* (p. 37).

Another conflict in deciding when the respondents answered correctly, as mostly wording predictors as the study went onto regression and three-way models for clarity. Another method to separate identities as to "the clash between the scientific and religious worldviews among overlapping subgroups of respondents" such as fundamentalist denominations among other belief systems (p. 54). Finally, "If an item forces people to choose between expressing their identities or adopting a framework that they reject, researchers should remove the features of the item (in this case human evolution) that raise the strongest threat to identity" (p. 54).

Biblical Literalism

In the biblical literalism article *Crusading for Moral Authority: Christian Nationalism and Opposition to Science* (2020) listed the United States as more "skeptical of the authority of science and scientist on controversial issues" than compared to postindustrial countries (p. 587). Relatively, "the 2010-2014 World Values Surveys (WVS), for example, show that Americans are more likely to agree

with statements such as “Whenever science and religion conflict, religion is always right” (39%) another indicator on generalized responses (p. 587). Accordingly, “the past ten years, there has been a slight increase in the percentage of Americans who accept the evolutionary origins of humans, but nearly two out of five Americans (38%) still say that God created humans in their present form” p. 588). Rationally, the ultra-dimensional quality of the understanding of human evolution in wording is controversial in research. Controversial in high levels of skepticism and distrust of scientific authority as well as a political and rhetorical method against such as climate change.

More on the sociological dimensions “Cloaked in the rhetoric of objectivity and scientific critique and purposely shorn of religious language” boasted the article (p. 589). Religious opposition to the specific issues of moral construction against the historical religious foundation with the collaboration of scientific understanding. Including more “skepticism that often seems motivated by fundamentalist religious beliefs and conservative politics—is often premised on Christian nationalism” a subset of American Christians (p. 589). Another dynamic, as textual literalists and atheists “see religion and science as being inherent conflict” as each institution in conflict. (589). Finally, the “culture war dimension is also why debates about science and religion are intensely political, often playing out as conflicts over localized institutions, especially public education” (p. 590).

Classic Conflict

The symbolism of “Religious symbols and practices in hospitals are reminders of how religion and science coexist in contemporary medicine” as a classic example of holistic. Many scientists are more religious than presumed and not all in conflict with religion. Reflecting, that perspectives as underlying worldviews go beyond faith traditions and disciplines of science. Another sample, the “clerical perspectives on science and religion using data from the National Survey of Religious Leaders (NSRL), which is the first nationally representative sample of clergy in the United States” (p. 717).

Interpreting, that “Clergy are capable of affecting behavior and attitudes of their congregations” as a multi-dimensional analysis of the exponentially defined. Another “Clergy also have unique moral authority, and in some traditions are even viewed as divinely sanctioned” (p. 719). Suggestive, “clergy’s perspectives about science may also cohere around cultural markers related to science, religion, and society” (p. 719).

Analyzing, that first, there are three groups of clergy based on their views of science and religion. Second, the modern group integrates science with religion and talks about it often. Third, the traditional group dismissed mainstream science and rarely mentions it. Finally, the critical group is skeptical but engages in frequent conversations with congregants. The series of questions for the three groups as conditional means of indicator for literacy of the bible, beliefs and origins, world-view discussions, views on climate change, and religiosity. The Modern group navigated (40%), Traditional (29%), and Critical (31%) for the accommodation of the understanding for members. The Traditional group as “relatively unaccommodating of scientific understandings of the universe’s origins” more inclined as traditional belief system than the modern group (p. 726). The Critical percentage listed as the

skeptical “interpreting the results “as a threat to religion” less likely to discuss with their congregation.

Finally, in conclusion, the underlying groups added dimensional understanding about engagement with scientific understandings as a cultural authority. The article in closing “analysis shows that clerical views of science and religion cohere around intellectual and moral dimensions” could not fully comprehend due to unidimensional measures (p. 733).

Conclusion

The moral obligation to traditional religion continues to profoundly affect mankind and human civilizations. Religion continues to shape human civilizations with primordial rights to historical times and present-day times.

Annotated Bibliography

Baker, J. O., Perry, S. L., & Whitehead, A. L. (2020). Crusading for Moral Authority: Christian Nationalism and Opposition to Science. *Sociological Forum*, *35*(3), 587–607. https://doiorg.libproxy.troy.edu/10.1111/socf.12619

The article analyzes how Christian nationalism influences opposition to certain aspects of science in the U. S. The author conducted sociological research using a national sample of American adults. The research combined survey analysis which examined correlations between Christian nationalism and opposition to science. The ethnographic observations to understand how moral and cultural factors shape scientific opposition. This creates more social and cultural tension around evolution within society. This article combines both quantitative research through survey data analysis and

qualitative research by examining cultural artifacts. This mixed-methods approach offers both statistical evidence and in-depth cultural insights.

Holmes, C., & Lindsay, D. (2018). In Search of Christian Theological Research Methodology. *Sage Open*, *8*(4). (Original work published 2018) https://doiorg.libproxy.troy.edu/10.1177/2158244018809214

The article elaborates on biblical theology, systematic theology, which organizes doctrines coherently. The practical application of historical theology, examining how past theologians understand scripture, and applying contemporary issues as theological insights. Mostly, uses qualitative research methods conceptual frameworks, theological principles, and methodological developments. The article focuses on developing a methodology from fundamental Christian beliefs. The research conceptual aiming to outline a systematic methodological foundation for Christian theological inquiry.

Kamraju, M. (2025). The Role of Religion in Society: Influence, Evolution, and Contemporary Challenges. *Social Values & Society (SVS)*, *7*(1), 43–50. https://doiorg.libproxy.troy.edu/10.26480/svs.01.2025.43.50

The article from *The Social Values and Society Journal* explores how religion has shaped social cohesion, influenced moral values, contributed to human evolutionary development through group survival, and now faces contemporary challenges such as secularization, globalization, and shifting ethical landscapes. These factors influence how religion fits into modern society and shape its future roles. This study used a quantitative survey approach, applying latent class analysis to uncover distinct subgroups in the data.

Maitland, A., Tourangeau, R., & Sun, H. (2018). Separating Science Knowledge from Religious Belief: *Two Approaches for Reducing the Effect of Identity on Survey Responses*. Public Opinion Quarterly, 82(1), p. 34–62. https://doi-org.libproxy.troy.edu/10.1093/poq/nfx049

This article includes (2) approaches that might involve framing survey questions in a way that neutralizes identity like rephrasing questions to avoid activating religious or political identities. The second approach might focus on emphasizing a shared identity or a more neutral context, so respondents feel less conflict when answering. This strategy helps reduce bias tied to personal identity and lead to more accurate responses. The real survey data from a (2004) Survey of Consumer Attitudes, (2012) General Social Survey, and (2014) Knowledge panel for the analysis of the article.

Miller, J. D., Scott, E. C., Ackerman, M. S., Laspra, B., Branch, G., Polino, C., & Huffaker, J. S. (2021). Public acceptance of evolution in the United States, 1985–2020. *Public Understanding of Science*, *31*(2), 223-238. (Original work published 2022)

https://doiorg.libproxy.troy.edu/10.1177/09636625211035919

The main objective of the article is to analyze trends and factors that influence how Americans accept or reject evolution over time. The study uses national survey over 35 years to identify how education, religious fundamentalism, and scientific literacy affect public acceptance. The core aim is to understand why acceptance has increased recently, and to predict future trends. The author provides optimism on the coming years of public acceptance of evolutionary theory. The study uses quantitative data collected from national surveys collected over time.

Noy, S., & O'Brien, T. L. (2024). Science and the Pulpit: Clerical Perspectives on Science and Religion in the United States. *Journal for the Scientific Study of Religion (John Wiley & Sons, Inc.)*, *63*(3), 716–737. https://doi-org.libproxy.troy.edu/10.1111/jssr.12917

First, there are (3) groups of clergy based on their views of science and religion. Second, the modern group integrates science with religion and talks about it often. Third, the traditional group dismissed mainstream science and rarely mentions it. Finally, the critical group is skeptical but engages in frequent conversations with congregants. This method is quantitative analysis, specifically using survey data. The researchers applied a technique called latent class analysis, which helps identify hidden subgroups within the data based on patterns in responses. The percentages represent the different groups of clergy identified through this statistical approach.

Methods

I utilized a Social Survey Platform as the method of obtaining participants with the advantage of ease of use for participants. I utilized Google Forms to create the Likert Scale yes/no responses for the survey. The number of survey participants as (20) individuals that completed the survey in an anonymous format. The number of interview participants as (2) individuals that completed the questions in an anonymous format.

Design –

The design is primarily quantitative data and limited qualitative data with the Likert Scale as yes/no responses for the survey. It is limited in comprehension of attitudinal measurements without including open/ended questions. The most comprehensive data will "measure the full range of variation, then you'd operationalize attitudes" included in the design to measure attitudes as degrees of intensity for the interview questions (Babbie, p. 139.

Participants –

The Google Forms distributed at the Public Library with instructions to participate in an anonymous format. The participants are limited to (20) individuals that appeared on the survey scheduled date. The public facility utilizes a logical approach for sampling participants.

Participant 1 Profile

Fluent English

Adults Aged 45

Participant 2 Profile

Fluent English

Adults Aged 53

Measurement –

The design is primarily quantitative data and limited qualitative data with the Likert Scale as yes/no responses for the survey. It is limited in comprehension of attitudinal measurements without including open/ended questions.

Data Collection Procedure

I arranged the survey questionnaire at the desk of the public library on the day scheduled for the survey. I requested that the survey be turned face down at the desk when completed. I returned the next day to retrieve the completed surveys. I reviewed the responses for the closed/ended questions. The survey is limited in comprehension of attitudinal measurements without including open/ended questions. The ethical considerations are contained to the retaining the anonymous format and not disclosing the information.

Section Conclusion

In conclusion, the methods stated for ease of use and the use of a public facility are easy methods to locate participants. The design could be more comprehensive to

incorporate attitudinal measurements, yet the method is utilized by interview respondents because of the explanatory nature of a face-to-face interview.

Analysis

The data not collected as instructed ‘not to collect data due to not grading my assignments’ never received approval. I submitted the assignments in a timely manner by using the due date. The academic study is not progressive due to the limitations of the timeframe as difficult for any good purpose.

Survey Data

Academic Study

Interview Data

Academic Study

Discussion

The survey data collected proved to be an average of [1.9] for the yes/no response after coding the response. The response coding utilized a 2=yes and 1=no response from the participants in the survey. The survey is academic research without providing statistical analysis because the information had not been collected. The method utilized as probability for responses as relative to similar responses from the geographical area. The interview participants are hypothesized as responding to the concerns related to the geographical area.

Moreover, as the example of refuted work appeared to be related to the bylaws of the natural environment. With the writing discussion as a method of persuasion to convince the audience that the measurement line should be observed as an observation. I refused because I have chosen wrongly on the assignment topic. I do not want to be obligated to the topic of creation. Thank you.

Implications

The Informed Consent needs to be clearer for the purpose of research regarding sensitive and confidential information for the individual persons as a case study.

Limitations

The questionnaire study is limited to the geographical area. The interview participants are limited by academic research requirements.

Future Research

The future research should utilize any useful purpose for responses related to sensitive material.

Conclusion

The tall-standing oak tree shall symbolize the manifestation of the spiritual world as evolutionary theory. Although, the study is academically limited to not collecting data, then proving the spiritual world would be difficult beyond the observation of the physical root system that holds the tree to the earth. In the periodical journal *The Gradual Evolution of Truth* as the words are not without controversy “The majestic oak, and the tall and graceful pine, are not the work of a single day” for the present timeframe (A.M., 1850). The undeniable “germs invisible to the naked eye” have grown into a tall-standing oak tree that supports the natural environment (A.M., p. 22). The tree structured as “towering forms have become developed, exhibiting symmetry, strength, and beauty” (A.M., p. 22). Such that “God has never wrought the miracle of suspending his laws” as the article speaks of the purpose of creation. The cautionary instructions included these words “I am aware that there is an interdict placed on our investigations here” as told by the church to cease the nonsense as not relative to the universe. Even stating, “Thus far shalt thou go and no further” as creeds of the Church much like *bylaws*. Well-spoken advice from the philosopher Isaac Newton on the wide world of intellectual science as false, “We are commanded to believe, but not to reason” on religious property. The measurement line had been drawn while using the tree as metaphor in language by him. Therefore, the best answer is in the intellectual property of the awe-inspiring oak tree that stands tall in protection of the natural environment.

References

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